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Professor Norris notes that in all matters of observation and study there are two genetic series—"the objective and subjective, or natural and spiritual, or real and ideal, or factual and interpretative". To the former belong the observable and the observed facts, to the other belong all the human interpretations of the facts, from the rude guess of the savage to the latest scientific theory.

The library is quite as indispensable an adjunct of the laboratory as is the microscope, or any other apparatus, and is cumulative in importance. Original ability to observe finds its greatest source of quickening and direction in the ability patiently and critically to pore over the record of previous observation and interpretation. In these days the field of human experience is being so thoroughly canvassed that the only certain road to original achievement is by way of reading and criticism,—through the literature of the subject. The genetic principle is the natural principle of the organization of knowledge; it is only within the genetic series that mental contrast has real meaning. And this applies quite as truly to any fact within the interpretative as within the factual series.

The third principle, that of human interest, by implication involves, continues. Professor Norris, the second genetic series (9).

... we are more deeply interested in our own species, race and family than in any other, and in the dynamic rather than in the static. That is to say, we are supremely interested in the application of energy to human achievement; or, in other words, man's supreme natural interest is the development and investment of human energy. The principles of contrast and genetic association are psychological, and apply to the intellect; the third principle is of the heart, and serves the individual as a compass on the voyage of life. It indicates the viewpoint which should consciously transcend all primary and secondary instruction. There is no such thing as knowledge for knowledge's sake, or art for art's sake. Any attempt to maintain such a theory in educational practice, if it does not actually wrench the individual from his racial moorings, at least allows him to drift at the whim of every passing current. But consciousness that all knowledge of the factual series, even tho apparently extra-human in scope, is racially motivated, and consciousness of the human energy that has gone into the upbuilding of the interpretative series,—due regard for these two elements makes all knowledge ethical.

To know a subject, then, for example mathematics or geology or biology, one must know its history in terms of human endeavor, how each new subject, each formula, and each new symbol even, came into being out of the pressure of practical human demands (10).

Capacity for knowledge, and therefore knowledge itself of every fact that man can experience, is a social, a racial, achievement; and any fact is most profitably learned and most clearly understood by association with the two processes of its own development and of man's hardly achieved knowledge of this development, as extended and corrected by criticism and reinterpretation.

C. K.

(To be continued)

A QUESTION OF VALUES IN THE STUDY OF GREEK

At the beginning let me make it very clear that I am dealing distinctly and explicitly with the matter of the study of the Greek *language*, and with those other studies of Greek civilization for which some knowledge of the language is either indispensable, or in a very positive and real way helpful. I thus intentionally leave out of consideration all ways of studying and appropriating things Greek which do not require at least some knowledge of the language—in my judgment a large and very important field. I consider this distinction one of fundamental importance, and one which, moreover, classical teachers are too likely to overlook or disregard.

Let me assume that it is the ultimate desire of the teachers of Greek as well as of all other intelligent persons that the study of Greek, like that of chemistry or algebra, shall contribute as much as possible to the highest permanent welfare of the people of the United States. This platform would seem to be sufficiently liberal to command the assent and the approval of all who interest themselves in our educational welfare. Assuming now that we are dissatisfied with the present status of Greek, the question naturally arises, what are we going to do about it? What can be done, if anything, to increase the value of Greek in education here in the United States and thus to improve its present status?

The answer to this question is simply this: Study in every possible way (1) to increase the benefit, and (2) to decrease the cost of the study of Greek; and (3) to have Greek studied by the largest possible number of those for whom such study would be expedient. Give to the student the most and the best possible in the shortest practicable time; and make the entrance into Greek courses, especially College courses, as direct and unembarrassing as possible.

This general formula involves three subjects, in a measure distinct, yet closely interrelated: (1) the matter of emphasis, and of content or subject-matter in Greek courses; (2) the time problem, including the question of ways in which the cost to the student can be decreased; (3) the conditions of entrance to Greek courses, involving in particular the question of the articulation between High School and College courses, and also between elementary and advanced courses in College. In this paper I purpose to deal with the first of these questions only.

To get a definite starting point for my argument, let me assume the case of two groups of students, who, after finishing what we may call preparatory Greek, whether in School or College, are going to continue Greek in College, one group one year, and the other two years.

It is further assumed, very definitely and emphatically, that these students are not specializing in Greek and that they do not intend to teach Greek, but that they are taking Greek merely as one element in a liberal education, by which they are seeking to prepare them-

selves not so much to make a living as to live a life. This assumption is fundamental to my argument and should be clearly borne in mind. To justify this assumption is, I think, unnecessary. For if the interest and needs of the prospective teacher of Greek are allowed to dominate the course, such a course ceases to be primarily an element in a liberal education and becomes a distinctly vocational training, not less so than a training in typewriting, or pharmacy.

It is obvious that in such a course as that which I have just assumed, the ends which may conceivably be emphasized are several, ranging all the way from study of language for its own sake to the study of literature. If now we purpose to give to the student 'the most and the best', it is imperative that we carefully weigh and assess the different possible values and decide which ought to be specially emphasized.

What, then, is the best? For convenience the various values which may be supposed to be gained from a study of the Greek language may be grouped roughly under two heads, as practical values and as cultural values; I do not mean, of course, that a sharp line of demarcation can be drawn between them. Under the head of practical values we may distinguish four: (1) help in the mastery of English, especially in the matter of vocabulary; (2) help in acquiring other languages; (3) mental discipline; (4) use in independent research, e. g. in such a study as Keller's *Sociological Study of the Homeric Poems*. Under cultural, or humanistic values I reckon (1) the values which are contained in Greek literature, and (2) the value of even a slight knowledge of the language for the study of various aspects of Greek civilization—history, art, philosophy—even when such study is carried on mainly in English.

The best for which we are looking means by my hypothesis that which is best for the non-specializing student. But another factor must enter into our choice. The value which any given thing has for any given person or group of persons is determined to a large extent by the actual need of this person or persons. For a person drowning the best thing is not water but a rope; in the presence of a burning building the best thing is not a rope but water.

Is there in American life and civilization, and in American education, any outstanding defect and need? Yes, a lack of interest in and appreciation of beauty; a very notable lack of the sense of form, of refinement in taste—in music, sculpture, architecture and literature. In education, far too little is done to quicken and develop the imagination¹. To an almost depressing degree it seems to be the age of the tawdry, the cheap, the vulgar and the meretricious—ragtime music,

vaudeville theaters, yellow journals, futurist and cubist pictures.

Right here comes a piece of great good luck for the Hellenists. Where civilization in the United States, viewed broadly, is perhaps weakest and most deficient, precisely there Greek civilization, broadly viewed, was strongest and most well-rounded. In sensitiveness to beauty, in the ability to create it in its manifold forms, and in well-poised and discriminating but intense love of it—no nation of the western world has equalled the Greeks. Herein a characteristic weakness of American civilization is confronted by the characteristic strength of Greek civilization. Supply meets need.

If I am right, some light is hereby thrown upon our search for the best which a study of the Greek language is to offer. Clearly the values which I grouped above under the term practical must be rated lower than what I have called the cultural and literary values. Whatever of beauty, imagination, taste may be associated with Greek grammar, there is vastly more in the study of Greek literature, provided—and upon this point I must lay great stress—provided that its subject-matter and spirit are in some adequate degree comprehended and appropriated.

Another important consideration in determining the relative importance for the student of the practical and the cultural values is this. Few students study Greek who do not also study Latin. Now as between Greek and Latin, for the practical values (1) and (2) stated above Latin is probably superior to Greek; for (3) it is just as good. Mental discipline Greek certainly has, in large measure. But fortunately Greek does not *have* to rest its claim on mental discipline. In this field it has worthy competitors; in the field of beauty and imagination it is well-nigh supreme. Hence there is less need and less justification for stressing certain values in Greek. Here, as often, Greek and Latin are not in rivalry, but supplementary.

We have now limited the field of our search for the best in Greek to the field of literature, by which I mean discourse whose primary purpose is to please and to inspire, to awaken and to foster feeling and imagination rather than merely to instruct or inform. I mean discourse shaped by the creative imagination, in which the element of form is an integral and organic part of the whole, and which by this token belongs to the realm of art. I mean discourse which, if it deals with facts, raises them out of a special department of knowledge, and makes them of interest to man as man. I mean in particular those great works which concentrate and crystallize in enduring form the characteristic spirit of a whole people or of a whole age. I mean, in DeQuincey's phrase, the literature "not of knowledge but of power".

Is there, now, in the whole realm of literature so defined any one kind of literature which contains in especially large proportion and with a high degree of concentration and compactness the distinctive qualities mentioned above—feeling, imagination, form, beauty? Many good judges from Aristotle to the

¹The importance of this subject can hardly be overestimated. Compare e.g. the statement of Alice M. Herts, in an article on *The Economic Value of the Imagination*, in the *Outlook*, June 14, 1913. The most serious omission in the modern education of the child is, to her mind, "the failure to train childhood's imagination". Compare in this connection the brilliant and incisive discussion of present-day educational conditions, contained in C. H. Grandgent's President's address (delivered before the Modern Language Association, December 26, 1912), entitled *The Dark Ages*.

present day have accorded to poetry just this pre-eminence. Let me quote here the opinion of a very sane, discriminating and temperate writer, Professor C. S. Winchester²:

But whatever be the future of any particular form of poetry, we may confidently predict that in some of its forms poetry will prove the most abiding kind of literature. As it was the earliest, so it will surely be the latest. For it is the most natural and typical form of expression for that emotion which is of the essence of literature. Other literary forms may come and go, may be of comparatively recent growth like the novel, or may seem likely to die out like oratory; but poetry, the utterance of pure emotion in artistic forms, will last as long as the race lasts. For poetry is not so much the ornament as the flower of life, in vital relation with the very roots of national being. Nothing so surely determines the character of a people at any period. The student might better know—could he know but one—the great poetry of any century than to know the succession of its rulers or the statistics of its industry. Because the poetry will give him the gauge of that emotion which is the spring of all activity, the exponent of all opinion, the essence of all philosophy.

Is there any nation of whom these statements can more truthfully be made than of the Greeks?

Another consideration which must enter very definitely into our choice springs directly from the fact clearly stated at the beginning of this paper, that I am dealing here with the study of the Greek language. Obviously, other things being equal, a student's knowledge of the language will count most heavily to his advantage in reading those authors, if such there be, or that kind of literature, in which, in comparison with other authors or other kinds, the actual words of the original are of the greatest relative importance; in which, in other words, if it be read only in translation, something of real significance and value is bound to be missed. To put it selfishly, we want the Hellenist to get as far as possible something that the barbarian can't get. This consideration seems to point straight at poetry. Indisputably it is in poetry that the form in which the thoughts and images are clothed is of the greatest importance. It is pretty universally admitted that adequate translation of poetry is practically impossible. I suppose no competent judge feels so distinct a sense of imperfectness in say Jowett's Plato or Macaulay's Herodotus as in that translation of the Iliad or of Aeschylus which he ranks as the very best.

Now comes this question: In the light of all my previous argument and under the conditions which I name, what part of the whole field of Greek literature should in the main constitute the subject-matter of the one or of the two College years of which I wrote above? In my judgment, few factors have more to do in determining the future of Greek in the United States than does the way in which this question is answered.

My own answer has of course been indicated by the trend of the argument. For me the conclusion is

unavoidable that the part of Greek literature which most fully meets the various demands of the case is poetry. I therefore say that in the selection of the subject-matter of the first two College years (and in general for the non-specializing student this principle holds good, subject of course to certain limitations), the claims of poetry are paramount.

In conclusion I can indicate only in briefest outline the way in which this general principle should find practical application in the courses of the first two years after elementary Greek has been completed.

First, negatively, this general principle does not in my judgment mean that little or no prose should be read in the elementary work nor that the work from the beginning should be in the Homeric dialect in preparation for reading Homer. This course would defeat its own purpose and would seriously impair the possibilities of reading Homeric poetry with appreciation and pleasure. Poetry, as regards its material, consists of a substratum of the ordinary language of prose, artistically embellished and beautified. Poetry is poetry, in a sense, because it is not prose, because of its difference from prose. But if a person has no knowledge of the plain homespun of prose, how can he appreciate this difference? A person who had never tasted bread would be poorly qualified to appreciate cake. I therefore say, let the major part of the elementary work deal with prose.

The elementary work completed, what of the first two College years? Here certainly is a piece of almost incredibly good luck for the teacher of Greek. Many good judges would agree that in all the literature of Greece and Rome the Homeric poems and Attic tragedy hold the first rank in intrinsic merit and in world-significance. I say, then, without hesitation that in large part the first year should be devoted to Homer—the Iliad or the Odyssey—, and the second year to Attic tragedy. Where could one find richer literary material than here?

How much time in these two years should be devoted to prose? Again I answer unhesitatingly, only a small proportion. For myself I plan to devote about one third of the first College year to prose, and that to Plato's *Apology*, *Crito*, and selections from the *Phaedo*. The other two thirds of the year are devoted to a study of the Iliad as a whole, this of course through the use of verse translations for the parts not read in Greek. The second year is given entirely to a study of Aeschylus, Sophocles, and Euripides. One might well consider the question of substituting some selections from the lyric poets, or from the Anthology, for some of the drama.

Here some one will ask, 'But what meanwhile will become of the student who aims to teach Greek and wishes to specialize?' This, it seems to me, is a problem which can be solved by the ingenuity of those who conduct the work of the department, with reference to the special conditions surrounding each College. In the first place, it would seem axiomatic that as a rule generalizing and broadening should precede

²Principles of Literary Criticism 280 ff.

specializing and narrowing. In many cases courses in prose, with special attention to grammar, could be offered concurrently with the courses for the non-specializer. Of this, however, I am confident: as things now stand, the matter of providing for the specializer is of vastly less importance than that of providing something rich, vital, alluring and inspiring for the general student.

Some readers may be inclined to wonder why in my hypothetical groups of students I presuppose only one or two years devoted to Greek in College: this may seem a very modest expectation. I make it so purposely. Existing facts, not theories, prove that only modest requirements in the matter of time have any chance of being met. The thing that to me is so full of encouragement is that within the bounds of these modest expectations, owing to the riches of Greek poetry, something so distinctly worth while, of such enduring value, is possible for the student. Let me add here that in my judgment the preparatory work necessary to entering upon the first year College course contemplated in this paper need not and should not occupy more than two years in the Secondary School.

The future of Greek rests not with the great mass of people who know little or nothing about it, but with the teachers of Greek and the other fortunate persons who know what there is in it. Especially does it rest with the College teacher of Greek, for more and more Greek will be studied in College, or not at all.

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REVIEWS

Latin Lessons. By M. L. Smith. Boston and Chicago. Allyn and Bacon (1913). Pp. xiii + 319. \$1.00.

This book is planned as a special preparation for Caesar. As the author says in the Preface, practically all the words used in it occur in Caesar, phrases used by Caesar are frequent and their number increases toward the end of the book.

The book is not only a thorough preparation for reading Caesar, but it also carries out the author's chief aims as set forth in the Preface (iii): "I. To make Latin seem alive. . . II. To make the book of value for general culture".

Practically all the exercises consist of disconnected sentences. There are, however, some short, connected passages in Latin whose subject-matter is suggested by the accompanying illustrations. There are also in the Review Lessons short passages for sight reading, comprising in all about 65 lines.

There are 71 lessons, including 13 Review Lessons.

The first lesson is on The Latin Language. It contains a table of the Latin cases, their use in the sentence and the English equivalents. The second lesson takes up the first declension in full and the exercises are a drill on the cases and their meanings. As there

is no verb in this lesson, no complete sentences can be given.

The verb is begun in the third lesson, where the present indicative of *porto* is given; thus complete sentences are possible, illustrating the rules for the nominative and accusative cases. The full principal parts of verbs are introduced in Lesson VI, and the entire indicative active of the first conjugation is completed by Lesson VIII. The first and second conjugations active and passive are completed by Lesson XVIII. The third conjugation active and passive is given in Lessons XXI-XXIII, and the fourth conjugation active and passive in XXXII-XXXIII. The study of the subjunctive mode begins in Lesson XLII.

The relative pronoun is not taken up until Lesson XLVIII. It is followed by the interrogative in XLIX, the personal and the reflexive in L, the possessive in LI, the demonstrative in LIII and the indefinite in LV.

Each lesson contains in the exercises 10 Latin-English and 10 English-Latin sentences, each set divided into two groups of five each. The second group in each set contains review sentences.

The book follows Lodge's Word List and Byrne's Syntax of High School Latin in the selection of vocabulary and syntax, but there are given two uses of the volitive subjunctive (hortative and jussive), conditions, imperatives and commands.

With few exceptions, the lessons are well planned, and physically the book presents a good appearance. It has some distinctive features and many good points that justify its existence. I call particular attention to the following:

The illustrations. There are 63, 7 of which are full-paged. There is also a map of Gaul.

The 13 Review Lessons. These are a fine feature. Each contains review work on derivatives, word drill, form drill, syntax drill, a short story for sight translation, and some disconnected sentences for sight reading. The form and syntax drill is in the form of questions whose answers bring out the salient facts of declension and syntax.

The vocabularies. These give all the necessary information in regard to each word. The accent of each word is indicated. The genitive plural of *i*-stems is given. According to the author, the total number of words given in the vocabularies is 569, an average of 8 words to a lesson.

Each lesson is headed by a Latin quotation, which frequently contains a word or construction brought up in the lesson. The importance of a knowledge of Latin for the understanding of English words is emphasized by the study of English derivatives; each lesson contains four or more such words for study.

Each lesson contains an oral exercise, consisting of questions in Latin, the answers to which form a review of the work of the lesson.

No adjectives are introduced until they can be given in the three genders. Students thus will not form the idea that an adjective has only one form in the nominative, like a noun.